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# Some Psychic Problems



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*W. Maslin Ingsinger*





# SOME PSYCHIC PROBLEMS



W. MASLIN FRYSSINGER



"Astra castra, Numen lumen"

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Healdsburg. - California  
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## A WORD OF APOLOGY

At the age of almost fourscore years I still indulge in two forms of recreation—following the streams which God has made, for the pleasure of communing with nature and its Author, occasionally capturing a piscatory prize as a variation from this assured experience of outdoor enjoyment; and following the man-made streams of literature, for the pleasure and profit to be derived from communing with other minds, comparing my own views of truth with theirs, and occasionally drawing forth some suggestive idea giving me a new conception of duty or destiny. The contents of this tomelet are the results of one of these literary excursions—nothing more—unless in some degree they have been prompted by the soul-feeling which Rupert Brooke voices in poetic prayer:

“O Thou,  
God of all long desirous roaming,  
Our hearts are sick of fruitless homing,

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And crying after lost desire.  
Hearten us onward! as with fire  
Consuming dreams of other bliss.  
The best Thou givest, giving this  
Sufficient thing—to travel still  
Over the plains, beyond the hill,  
Unhesitating through the shade,  
Amid the silence unafraid,  
Till, at some sudden turn, one sees  
Against the black and muttering trees,  
Thine altar, wonderfully white,  
Among the Forests of the Night.”

In the multitude of my thoughts within me.  
I have endeavored to hold to the inspiring  
motto on the title page, “The stars my camp,  
the Deity my light.”

# SOME PSYCHIC INQUIRIES

Now that man is being studied from a psychic standpoint as never before, questions which have always been of transcendent importance are taking on new meaning and appealing to the human intellect with added force—questions which involve both the nature and the destiny of man.

## I.

### **The Question of a Dual Nature**

Are man's body and what we call his spirit distinct and separate, the immaterial entity simply using the material organism as a vehicle of physical and mental activity? Or, is what we call the spirit but a manifestation of the functional effects of the living material organism as flame is a manifestation of the chemical processes which fuel undergoes when

it burns, and will the spirit cease to exist when the body undergoes decomposition as the flame dies when the fuel is consumed? "Is thought," as says Herbert Spencer, "only phosphorus?"

Those who have studied man from a materialistic standpoint only deny that he has a dual nature, contending that physical science will account for all phenomena that human nature manifests, mind included. Thus Huxley, while admitting that there are inexplicable phenomena of an immaterial nature, especially consciousness, makes psychology merely "the order of **mental** phenomena," and as for there being anything like a **spirit** in man, "a something that he carries about with him under his hat," he ridicules the idea. There are a few writers who go to the opposite extreme, like John King, who assert that there is no real existence but spirit, and regard matter as a mere phantasmagoria (Berkleianism). All such merely intellectual speculations simply leave us in a maze of mystery because lacking foundation of fact. Huxley himself defines Science

as "accurate knowledge," and such knowledge is to be obtained only from facts.

One reason why materialistic philosophy has so largely dominated scientific thought is that until recently physical facts have been made the first and only subjects of scientific observation. Now that psychic phenomena are being scientifically investigated their reality and importance are becoming recognized. Dreams, somnambulism, telepathy, hypnotism, mental suggestion, and other peculiar experiences, as well as normal mental operations, are being accepted as facts which cannot be explained by man's material organization.

As to dreams, Benjamin Franklin said, "I am often as agreeably entertained by them as by the scenery of an opera." This is remarkable only in showing that dreams attracted the attention of a mind like his, but there are on record hundreds of cases where dreams were of a most remarkable character. It is a well authenticated fact that Coleridge's poem entitled "Kubla Khan," which Swinburne calls

“for absolute melody and splendor the first poem in the language,” was composed during a dream. Almost as marvelous is an experience which Dr. Lyman Abbott relates in his “Reminiscences.” He was asked to preach before the National Prison Reform Association, but the week previous he had no time whatever for preparation. On Saturday night he went to bed without text or sermon, anticipating a humiliating failure. “And then,” he says, “I tried to sleep. Did I? I do not know. I only know that in a very few moments I suddenly awoke to consciousness with my subject, my text, and my sermon in my mind.” And the next morning he preached the sermon, which made such an impression that it was published far and wide “as a new and spiritual definition of the essential principle of penology—fitting the penalty, not to the crime, but to the criminal.” Mr. Lincoln underwent a somewhat similar experience. The late Dr. Hill of Buffalo, N. Y., says that as a member of the Sanitary Commission, during the Civil War, he con-



gratulated the great President on having originated such a great benevolence. Mr. Lincoln replied: "You must carry your thanks to a higher Being. One stormy night I tossed on my bed unable to sleep, as I thought of the terrible sufferings of our soldiers and sailors. I spent an hour in prayer to God for some method of relief, and he put the Sanitary Commission in my mind with all its details as distinctly as though the instructions had been written out by a pen and handed to me." Both of these cases seem to give some confirmation to the assertion made in the *Encyclopedia Britannica*, that dreams do not always attend the condition of sleep.

Somnambulism is but another form of dream phenomena. As has been said, "The somnambulist acts his dream." Curious cases of this nocturnal habit are so numerous that it is hardly necessary to quote any. One characteristic of somnambulistic performances is that they usually display more of method than do ordinary dreams. In Pennsylvania, near a former

home of the writer, an intelligent lady, the wife of a farmer, was given to what is popularly called "sleep-walking." In these unconscious movements she would usually go about accustomed tasks. Thus at one time she arose, attired herself completely, went from the house to the barn, harnessed a horse and hitched him to a wagon, arranged a load of produce of various kinds, and was about to start for the market she attended in a town several miles distant, when she was intercepted by her husband, and was astonished beyond measure to find it was about midnight. Such incidents are common.

Telepathy has an apt illustration in an experience of John Muir, related in his "First Summer in the Sierra." While encamped on the mountain above the Yosemite Valley he was suddenly possessed with the notion that his friend, Prof. J. D. Butler, of the University of Wisconsin, was below him in the valley. He immediately attempted the descent to seek the friend whose presence he felt only in a strange,

telepathic way, but was compelled to return by the approach of night. The next day he made his way into the valley, and found his friend, although, save for this strange feeling, he says, "I had not the slightest hope of seeing him. Strange to say, he had just entered the valley by way of the Coulterville trail, and was coming up the valley past El Capitan when his presence struck me. This seems the one well-defined marvel of my life of the kind called supernatural." Wm. T. Stead narrates many such experiences, and they could be multiplied indefinitely.

That hypnotism and mental suggestion have been demonstrated to be helpful methods in the treatment of disease is shown by the fact that "Suggestive Therapeutics" has been endorsed by authority even as high as the British Medical Association, as well as eminent members of the medical profession in our own country, among them Dr. T. Weir Mitchell of international reputation.

Dr. Lewellyn F. Barker, Professor of Clyni-

cal Medicine at Johns Hopkins Universtiy, is actively engaged in promoting the establishment of psycopathic hospitals for the sole treatment of mental disorders, and his efforts are being sanctioned by the medical profession throughout the country. In foreign countries there are many such institutions.

Peculiar mental phenomena, exhibiting the power to deal almost miraculously with fixed laws, such as govern mathematics, astronomy, music, etc., add to the mysteries which no material causes can explain. Zera Colburn is often referred to as a phenomenal prodigy. At the age of six he could neither write nor cipher, yet would unhesitatingly answer most difficult arithmetical questions. George Bidder, son of a Devonshire farmer, at the age of twelve, could answer in one minute complicated mathematical problems even when involving astronomical calculations. Jedediah Buxton, another English lad, could also work out almost instantaneously the most complex problems. The eminent scientists, Arago, Libri, and La-

croix, of Paris, examined Vito Mangiamele, son of a Sicilian peasant, eleven years old, and were astounded at his solution of geometrical problems as rapidly as they could state them. A more recent example is that of Reuben Field, a Negro, who died at the county farm near Kansas City, Mo., in 1915. He was altogether illiterate, yet was able to solve the most intricate mathematical questions propounded by scientists, to whom he was an inexplicable wonder. Prodigies in music as well as mathematics have frequently appeared. Blind Tom being a notable example. In all of these cases, remarkable as have been their performances, not one has been able to give the least explanation of the process by which the wonderful results were accomplished. Blind Tom, in fact, was an idiot.

It is generally admitted that physical science utterly fails to account for phenomena such as we have described. The cases we have cited, of dreams, of somnambulism, of tele-

pathy, of hypnotism and mental suggestion, are attested by such eminent and well qualified witnesses that these phenomena are lifted out of the realm of superstition into that of psychological investigation. Such investigation, however, at the outset, is like the exploration of a new world. Dr. E. W. Scripture, a learned authority, says that modern scientists are as little acquainted with the philosophy of dreams as was the primitive man. Little more can be said as to the other classes of phenomena we have named. Of the peculiar cases of almost supernatural performance by illiterates least of all is known, indeed nothing. What has been done, in the way of experiment and theorizing, is sufficient to show that the tendency of metaphysical thought is toward the abandonment of the study of man as possessing only body and mind and the adoption of the Scriptural and more suggestive designation of his dual nature as the natural and the spiritual, a designation which is no less rational because it is Scriptural. Materialism and the consciousness of

normal and super-normal experiences can never be reconciled. In his famous Belfast address, Tyndall said: "The phenomena of consciousness is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life." Arthur J. Balfour, in "Theism and Humanism," p. 54, says: "In a strictly determined physical system, depending on the laws of matter and energy alone, no room **has** been found, and no room **can** be found for psychical states at all. They are novelties, whose intrusion into the material world cannot be denied, but whose presence and behavior cannot be explained by the laws which the world obeys." It is quite fair to conclude, then, that from this time forward man will be regarded as having a dual nature, and will be studied from a spiritual as well as from a material standpoint. As Balfour says again, "We now know too much about matter to be materialists."

In attributing to man a dual nature, however, we must not be understood as using the

term nature as implying personality. The idea we would convey is not that man's dual nature constitutes dual personality, nor that the conjoining of his two natures constitutes one personality, but that this conjunction of the material body with the immaterial spirit is effected for the purpose of subordinating the body to the spirit so as to adapt it to the uses of the spirit, in which alone personality inheres. Materialism makes nothing more of man than an animal—to be sure, a highly developed animal, a thinking animal, a product of the law of the “survival of the fittest,” and yet not destined to survive but to perish. In thus attributing to man but one nature—the material—it necessarily confines itself to the study of man, and of all questions concerning his nature and destiny, from a material standpoint; and it is no wonder that all of its theories end in doubt, if not, like Herbert Spencer's, in despair. The foundation doctrine of materialism concerning man is that he was created in the image of a beast, and it can therefore build for him no high-



er hope than his nature affords. The theory of evolution, however interpreted, is utterly unsatisfactory as to mental phenomena and all else pertaining to man's higher nature. Alfred Russell Wallace, hardly second to Darwin as an authority, in an address before the students of Johns Hopkins University, said, "Evolution ends where Psychology begins." While adhering to a modification of the evolutionary theory, he subscribed to the doctrine that man was created in the image of God, not only as a doctrine of theology, but of science. Without doubt, whatever inspiration has prompted man to develop a character consistent with reason has come from the hope that he is capable of achieving a higher destiny than that which awaits the brute creation. The chief distinction between man and the lower animals is not thought alone, although that is a definite line of demarcation, but the conscious apprehension of his higher nature and higher destiny, a consciousness which leads him to look down upon the brute and to look up to God. "The basest

thought about man," says Ruskin, "is that he has no spiritual nature." Man is not merely a thinking animal—a material being only, the outgrowth of nothing but material forces—but he is a spiritual being, to whose present existence his animal nature is subordinate, the two natures being so distinct that when separated the higher can exist without the lower.

## II.

### **The Question of a Dual Mind**

The new school of psychologists not only admit man's dual nature, but many of them attempt to explain psychic phenomena by attributing to man a dual mind. F. H. W. Myers divides the mind into the supraliminal and the subliminal. Dr. Albert Moll makes the distinction of the primary and secondary consciousness, as does Prof. James, the latter recognizing this secondary consciousness as an independent intelligence, a "split-off, limited and buried, but yet a fully conscious self."

Thos. J. Hudson divides the mind into two distinct and separate entities, ascribing to them different functions, powers, and abilities. He qualifies this hypothesis, however, by saying that "it is a matter of indifference whether we consider that man is endowed with two distinct minds, or that his one mind possesses certain attributes and powers under some conditions and certain other attributes and powers under other conditions." A. B. Olston says that the therapeutic value of mental suggestion is not a question of whether there are two minds, and yet insists that success in auto-suggestion depends on the objective mind believing in and trusting the subjective mind. "We shall leave to others," he says, "to discuss the matter of mind unity with a view to settling the question"—and then he predicates his whole theory of mental therapeutics on the assumption that the objective and subjective minds **are** entities, assigning the seat of the former to the brain and that of the latter to the nerve centers controlling the bodily functions. Other

authors advance still other theories, all differing from those already noticed and more or less from each other.

I am inclined to say, with Prof. Munsterberg in his *Psychology and Life*, "The story of the subconscious mind can be told in three words: **There is none.**" But this answer would hardly satisfy those who have read the works of the authors to whom I have referred. As for myself, the following considerations seem to refute the theory of a dual mind.

1. It lacks definiteness. No two authors advocating it agree as to the exact nature and functions of the two mental entities they ascribe to man. Some are so wide apart in their definitions that they contradict each other. Hudson makes only reason and memory faculties of the objective mind, and intuition, susceptibility to suggestion, perfect reasoning, perfect memory, the emotions, telepathic powers, and kinetic energy attributes of the subjective mind. Olston, on the contrary, invests both the objective and subjective minds with

the faculties ordinarily attributed to the normal mental structure, but gives to the subjective superior powers. "The subjective mind is a perfect memory," he says, and "it has resources for obtaining information not shared by the objective mind." He gives the subjective mind alone kinetic power, but puts it under control of the objective mind, saying, "The subjective mind receives its education from the objective mind." It is impossible to bring harmony out of all this confusion as to statement. Each theory lacks scientific accuracy.

2. The dual theory as to mind is founded on a wrong assumption as to what constitutes human personality. Olston says, on the first page of his volume on "Mind Power and Privileges," that mind makes man, and emphasizes this statement by saying further, "Mind . . . is true and permanent individuality." He thus makes mind an embodiment of all human powers. This is essentially the materialistic conception of man's individuality, which as-

serts that mind is but a manifestation of organized matter, and when the organism ceases to exist the mind ceases to exist. Olston agrees with Hudson, that "Cerebral anatomy conclusively demonstrates the fact that there can be no objective mind in the absence of a brain." They both seem to disagree with Prof. Bergson, President of the British Society for Psychological Research, who says: "The brain simply extracts from the life of the mind (distinguishing between the life of the brain and the life of the mind) that which is capable of representation in movement. The cerebral is to the mental life what the movements of the baton of a conductor are to the symphony." And they totally disagree with the eminent scientific authorities who still endorse what Tyndall declared in his Belfast Address: "You cannot satisfy the human understanding in its demand for logical continuity between molecular processes and the phenomena of the human mind." Olston seems to transfer the permanency of individuality, or immortality, to the subconscious

mind, but he makes it dependent on the physical organism also, for while he makes it the active agent in operating the bodily functions, he makes the medulla, the spinal cord, and the ganglia the media on which its operations depend, if indeed he does not make its very existence depend on these organs, as he says the existence of the objective mind depends upon the brain. He carries the materialistic conception so far as to invest even the infinitesimal cells which compose the body with intelligence. All of which is consistent with his general theory concerning man's personality only on the ground that his vague definition of mind is correct, that it is "a sort of ever existing background of intelligence"—a definition which makes both mind and man but mere shadows.

It matters not whether the conscious or subconscious mind is made to constitute man's personality, the presumption in either case is entirely wrong, for we may go farther than Munsterberg without transgressing the bounds

of metaphysical truth, and say that there is no conscious mind and no subconscious mind. By which we mean that consciousness does not inhere in mind—that the power to cognize mental operations lies back of the mind itself. The prodigies we have named who performed most wonderful acts of mental arithmetic were unconscious of the nature of those acts, but they were conscious of the acts themselves. We no more know how they accomplished these phenomenal mental feats than did they. To attribute them to a subconscious mind, without any more evidence than would justify attributing them to the brain mind, is to assume the whole question.

Mind is a word of very indefinite meaning. It can be used only in the abstract. It is generally employed to express the rational faculty, man's power to reason. It is sometimes used to denote all of man's powers, to take in his entire spiritual nature, as a synonym of the soul. (See Webster). This only makes its meaning more vague, but it is only when used



in this vague meaning that it can be said that the mind constitutes human personality.

Now, those who attribute to man a dual mind use the term as designating either the rational faculty alone or man's entire spiritual nature. Hudson uses the objective mind in the former sense and the subjective mind in the latter. He attributes only reason and memory to the one, and "perfect reason" and "perfect memory" to the other, thus closely approaching Mrs. Eddy's remarkable definition of mortal mind as "Nothing, claiming to be something." Olston is not as specific as Hudson, leaving definitions to the metaphysicians. Both practically assign to man a dual mind and a dual personality, and make his present life a sort of Jeckyll-and-Hyde existence. They present a vague theory, because they base it on the interpretation of human personality expressed in the vague meaning given to mind when used to denote the whole of man's powers instead of one class only.

Have not both anthropology and psychology assumed a definiteness which enables us to outline man's nature with accuracy? Do we not know that he is more than a reasoning being—more than a mere thinking machine, which is all materialism makes him? He is also an emotional being, a moral being, a volitional being. But when we have said all this, we have not fixed his personality. Some would make mind constitute personality, and bring all the achievements of the intellect to support their theory. Some would make the emotions the measure of personality, claiming that it could wear no more enduring crown than love. Some would make moral characteristics the distinguishing manifestation of personality, on the ground that the right or wrong use of all human powers depends upon these. Some would say with Emerson, "Personality resides in the will," and this belief is gaining acceptance among the agnostics and materialists especially. In Prof. Munsterberg's "Psychology and Life," man's whole life is defined in terms of

the will. But in no one or all of these manifestations of personality does personality itself consist. Man is a conscious being. He may be divested of any one of the attributes he possesses, even the rational faculty, and still remain a conscious being. Consciousness inheres in the ego, in the real self, in the spirit. And the conscious ego constitutes personal existence, the only personality. Personality is not a manifestation of mind, or of the emotions, or of moral characteristics, or even of will-power, but all of these are manifestations of personality.

I do not dispute the therapeutic value of mental suggestion, nor the extraordinary facts which are certainly to be accredited as psychic phenomena, but I do not think the theory of a dual mind satisfactorily explains them. Another theory, based on man's spiritual personality, I think more rational and more easily harmonized with the belief that man is an immortal being.

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**Note.**—Since writing the above on Human Personality I have met with that remarkable book which has gone

through eight editions, Dr. William Hanna Thomson's "Brain and Personality," which fully confirms my own conclusions. From recently discovered physiological facts concerning the brain and its functions, the author demonstrates that while the organ is the seat it is not the source of mind, that it is but an instrument, "and no instrument can possibly be identical with the agency which uses it." The best organized brain cannot "be made to think without a thinker." The argument of this volume is not metaphysical or speculative, but purely physiological and thoroughly convincing.

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### III.

#### The Question of a Dual Body.

If man's personality resides in his spirit being and that being is permanent—that is, immortal, outlasting the present natural body—then it is clear that questions concerning man's destiny must be considered in the light of the relation between his present and future state of existence. "The wider is the sweep of our contemplative vision," says Arthur J. Balfour, "the more clearly do we see that the role of man, if limited to an earthly state, is meaningless and futile." How greatly man's powers

may be enlarged under the new conditions of a future state we cannot even surmise, but there are certain bounds and limitations to which a finite spirit must of necessity be subjected which afford us ground for something more than mere speculation, for what we may at least term reasonable conjecture.

1. We may affirm with a good degree of certainty that a material body will be necessary to the spirit in an enlarged sphere of existence as it is in this. This necessity arises from several considerations.

1) A body is essential to finite spirit for localization. A spirit must either be confined to spacial bounds or it must be infinite. Even in an infinite universe there can be room for but one infinite spirit. If confined to spacial bounds, a finite spirit must be subject to the laws of space—must be subject to extension and form. As extension and form can be predicated only of matter, the spirit must necessarily become the inhabitant of a material body. The only freedom we can predicate of finite spirits

is freedom within law, which implies freedom within spacial bounds, that is, freedom within a prescribed material sphere. No other localized sphere is thinkable. And to conform to the laws of such a prescribed sphere a material body is necessary. Of this, more anon.

2) A body is essential to a finite spirit for the acquisition of knowledge. There is no reason whatever to suppose that the human spirit will enter another world of being with any more knowledge of the conditions of that world than it had of the conditions of this world when it entered it. And there is no more reason to suppose that it can acquire a knowledge of the material bounds and conditions and laws of that unknown sphere, without the medium of a body, than it can gain such knowledge of this world without a body. The argument may be one from analogy only, but it is far more rational than to suppose that in another state the spirit will drink in all knowledge intuitively. Only of One can it be said, "His understanding is infinite." "Knowledge? It is

his plaything!" Omniscience no more belongs to a finite being than does omnipresence. Let us be sensible. We are far from being gods, and always will be.

3) A body is essential to a finite spirit to add to its happiness. This may seem an odd conceit, but is it as odd as the notion that when the spirit leaves this world it will spend eternity in an emotional ecstasy which can hardly be characterized as anything else than spiritual insanity? The future existence will be a rational existence. It will without doubt be spent for the most part in the study of the material universe, and the greater part of the happiness it will afford will be that obtained through the acquisition of a knowledge of God as he has revealed himself in his works, a knowledge to be absorbed through the medium of the new body.

2. Again, we may affirm with no less certainty that the body of the spirit translated to another sphere must be one adapted to that sphere.

1) In what will that other world or sphere differ from the earth we now inhabit? As far as we know, in immensity only. But, it will not be the boundless universe. If we believe the human spirit to be a creation of God, we cannot believe that it will be allowed to roam through illimitable space at will. "God is not the author of confusion." Freedom within law will forever confine the spirit to spacial bounds as well as to a material body. The sphere it will enter when it leaves this world will doubtless be one beyond our present conception. Intimations of the vastness of its extent have been hazarded by some great minds. Lord Kelvin, the renowned scientist, estimated from the known velocities of stars visible to us that our solar system is part of a vast sphere composed of gravitational matter equivalent to a thousand million of suns. Whatever may be the extent of the sphere in which the spirit will find itself, it will require a material body adapted to conform to the material laws governing that sphere.



2) The atmosphere of earth constitutes the sphere in which the physical man lives, moves, and has his being. Beyond this aerial region his body would become useless as a vehicle of motion, as it would undergo immediate dissolution, and equally useless as a medium for the acquisition of knowledge, as sense perception would be utterly destroyed. The ethereal region is the most attenuated form of matter in mass with which we are acquainted, and yet a solid wall of rock could not as effectually confine man to his earthly abode. That the ether in which our world moves pervades universal space, as many scientists teach, I do not believe to be an established fact. The theory is an unproveable one. There are forms of matter more refined and attenuated than the so-called ether, vastly diffused as it may be. Now why may there not be an immense sphere, including all the worlds visible to us, and many more, of which ether is the atmosphere, and a still more attenuated form of matter the boundary wall? Beyond such bounds a body adapted to life and

motion in an ethereal environment, as the present body is to earth's atmosphere, could not pass. New and greatly increased freedom of motion would make visits to all the worlds composing this vast celestial region easier than journeys to points on earth are now, and greatly expanded powers of perception would render the acquisition of knowledge of these multitudinous worlds a task of ease and pleasure. As in this new and higher school spiritual beings should develop increased fitness for a still more advanced sphere of knowledge they could be translated to a new environment, invested with new habiliments that would enable them to master the new material forces with which they would be brought in contact, and so go on "from glory to glory" forever.

This is not altogether fancy on my part. Both Science and Scripture make it probable. Lord Kelvin's suggestion is not the only basis for such an hypothesis. "Our knowledge about gravitation is altogether too vague," Says Sir Oliver Lodge. That what we call the attraction of

gravitation applies to the entire material universe is now a disputed question. The Newtonian theory that the attraction of gravity is in proportion to the mass of material bodies and their distance from each other has been modified by the discovery that electric conditions modify if they do not control this attraction. It is a fact that the weight of a body is different at the poles from what it is at the equator. This and other discoveries have led some scientists to adopt an entirely new theory concerning gravitation, that the attractive force which material bodies exert upon each other is owing to electricity magnetizing these bodies by a certain disposition of the electrons and thus holding them to their orbits. However this may be, it is reasonable to suppose that the force of gravity, as we know it, may act only within bounds pervaded by what we call the ether, beyond which it may be modified to suit new conditions. The gravitational system of which our world forms a part, if limited at all, must, to conform to all we know of natur-

al law, be spherical. A more distant system, the orbs of which would move in a more attenuated form of matter than what we call ether, would of necessity come in contact with ours at every point of our outer boundary, thus making it a concentric envelope of this ethereal sphere. Recent astronomical discoveries render it more probable that beyond our gravitational system there is a vastly enlarged astral system which necessarily envelops ours. Director Campbell of Lick Observatory is authority for the statement that observations at the station of the University of California at Santiago, Chile, reveal that the two clusters of light known as the Magellanic Clouds, and hitherto presumed to be a portion of the Milky Way, are two distinct cosmic units composed of suns or stars like our own, and that they are moving through space at the rate of one hundred and seventy-five miles per second! "Their appearance and proximity to each other," says Director Campbell, "leads to a strong suspicion that a more or less intimate relation may exist

between them." While thus seeming to be related to each other, neither of them have any effect on our system, but act independently. The interrelationship of their movements indicates that they traverse another sphere of space, and the inconceivable rapidity with which they move indicates that their material environment is much more attenuated than the ether. In connection with these discoveries it is predicted that it will soon be demonstrated that infinite space contains hundreds and thousands of collections of material worlds similar to the system of which our own planet is such a minute fraction. Does not all this "lead to a strong suspicion" that the universe is composed of material spheres enveloping each other to a boundless extent? Certainly there is room for such a cosmographic conception. Our solar system may not be the center but only a part of the ether-filled gravitational sphere in which it moves. It is reasonable to suppose that beyond this ethereal sphere there is one still larger in which, instead of solar, cosmic systems may be the un-

its, moving in space filled with more attenuated matter, and beyond this enlarged sphere another larger still, and so on, each successive sphere completely surrounding the other and preserved intact by the separating elements composing its boundary.

“In my Father’s house are many abiding places.” (R. V. margin.) These words, which fell from the lips of the greatest of all teachers, mean something. To me they mean that the “Father’s house” is the boundless universe, and that the “abiding places” are the concentric spheres, each one in the endless succession presenting enlarged spacial boundary, enlarged sources of knowledge, and enlarged views of the perfection of Deity. I can imagine no other rational manner in which eternity can be spent than in an infinite study of God and his works, and I can imagine no other gradations of opportunity for such study than that which enlarged concentric spheres of space would afford. As one of our modern writers has said, “The sphere is the emblem of immortality.” Such

a conception of the universe makes it what it is evidently designed to be, a fit university for the sons of God.

3. There is no conceivable reason why a body adapted to an ethereal environment may not be an inner vestment of the spirit now. "There is a natural body, and there is a spiritual body," says Paul. He also makes a distinction not only between soul and body, but between soul and spirit, leaving us to infer that by the term soul he means the spiritual body. John Wesley so interprets him, saying, "The soul seems to be the immediate clothing of the spirit, . . . never separated from it either in life or death." Many theologians take the same view, and look upon this inner body as the resurrection body. Science has not demonstrated the existence of such a body, and perhaps cannot demonstrate it, but it offers no objection to the theory of its existence. Chavee, a French physicist, says, "No fact in physics, chemistry or mechanics contravenes the theory." Indeed, natural facts confirm it. There are in-

sects which possess two separate and distinct bodies, one adapted to a more enlarged sphere than the other. It is idle to urge that such an inner body adapted to another sphere of activity is not necessary to man's earthly existence. Materialists urge the same objection against the spirit. If we are to study man in his relation to the future as well as the present life, we must regard him as a mortal and an immortal being, as possessing natural and spiritual qualifications. An inner vestiture of the spirit may not be necessary for his present environment, but it may be necessary for his introduction to another state of being. It is well for us to keep in mind Balfour Stewart's observation: "We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic." We cannot affirm, neither can we deny, that man possesses a dual body. What renders it probable, however, is that

4. This theory explains psychic phenomena more satisfactorily than does that of a dual



mind. The value of a theory depends on the number of facts it explains. There are but few if any facts concerning psychic phenomena which a dual body will not explain.

1) The facts concerning dreams which most need explanation are—

a) That in general, fantastic as they may seem, they present features of imagery which transcend the ordinary powers of man to produce. The physical explanation of this is that “powers of visualization and other faculties are enhanced by sleep, so that the strength of dream images considerably exceeds those of the mental images of the ordinary man.” (Encyclopedia Britannica.) But this is merely stating the fact itself which needs explanation. Those who hold the theory of a subconscious mind claim that its superior powers produce the extraordinary features. But this is simply attributing “powers of visualization and other faculties” to the subconscious mind which need explanation as much as the facts themselves. Does not the theory of a spiritual body afford

a more satisfactory explanation. If the spirit is invested with such a body, designed to meet its needs in a higher sphere, it is evident this body must possess "powers of visualization and other faculties" far exceeding those of the natural body. These may be latent for the most part, but the very suspension of the ordinary powers in sleep may call them into exercise, repressed as they are. This will appear more probable considered in connection with another fact concerning dreams—

b) That some of them are of a most striking character, in which even "the reasoning power may attain a higher level than that of the ordinary conscious life." (*Encyclopedia Britannica*.) The well-authenticated case of Prof. Hilprecht, head of the Assyrian department of the University of Pennsylvania, is but one of many. In March, 1913, he was trying to decipher the fragmentary inscriptions on two broken bits of agate, supposed to be pieces of old Babylonian finger rings. After many unsuccessful attempts at translation, he gave it

as his opinion that the fragments were "unclassifiable." Thinking the question settled, he retired to rest. In his sleep he dreamed that a Chaldean priest took him into a temple treasure-chamber and showed him many scraps of agate and lapis lazuli on the floor, and told him that the two fragments he had tried to decipher were not finger rings, but pieces of one cylinder, like those offered at the shrine of Bel and other idols. Awaking from his dream, the professor leaped from his bed, as did Archimedes from his bath-tub, not shouting "Eureka" as did the old philosopher, but "It is so! It is so!" greatly to the alarm of his good wife. And comparing the two fragments, and fitting them together, he soon succeeded in reading the inscriptions. Such dreams, including new conceptions and leading to unthought of conclusions, sometimes resulting in practical inventions, are proofs of higher powers than those ordinarily accorded to man. The new psychologists attribute them to the subconscious mind, which, says Olston, "reasons logically and with

acumen.” But where is the necessity for inventing a second mind to account for these phenomena? The revelations made by these unusual dreams are made to the same mind which had been previously reasoning on the same subjects, and why should it not have been aided by the higher powers of perception possessed by the more refined material organism? This has at least a seeming confirmation in another fact concerning dreams—

c) That they undoubtedly at times originate from bodily states. The pleasurable sensations attending relaxation tend to produce pleasant dreams, while indigestion or some other physical disturbance may bring on all the horrors of nightmare. “Alcoholic subjects,” says the *Encyclopedia Britannica*, “have vivid and terrifying dreams.” Now, if bodily conditions account for ordinary dreams, is this not a presumption that those of a higher order, for which the functions of the natural body (including the brain) will not account, are produced by functions of the more refined body, which, if it exists at all,

must exist in sympathetic relation to the mind of the spirit?

Dreams, however, remarkable as they may be, are generally regarded as the least important of psychical phenomena.

2) Somnambulism, which is but another form of dream phenomena, is deemed as more mysterious and as more needing explanation. It can be studied only in a well attested concrete case, like that of the young ecclesiastic who was observed by the Archbishop of Bordeaux. He formed a regular habit of getting up at night in a somnambulistic state and going to his study where he composed and wrote sermons in the dark. When he had finished a page he read it over carefully and properly corrected it. A broad piece of cardboard interposed between his eyes and the sheet upon which he wrote made no difference; he wrote, read and corrected as if there had been no obstruction. When through with his work he returned to his bed, and in the morning had not the slightest idea of what he had thus done. The main facts to be

accounted for in this as in nearly every other case of somnambulism are the exercise of visual power without sensation and the exercise of mental power without conscious cerebration. The theory of a subconscious mind will not explain either without the adoption of the idea of a double personality. The theory of a spiritual body fits the case completely. Such a body would necessarily possess visual powers far transcending those of the natural body, something like the X-ray power, to which opaque substances would present no obstacle. It would also possess mental mechanism far surpassing that of the brain, by means of which the spirit or ego could act almost without effort. Given these media, and the mysterious actions of the young ecclesiastic are easily accounted for. But another fact remains unexplained. He himself was not conscious of these actions, either at the time of their performance or afterward. On the theory of a subconscious mind, a knowledge of his acts was retained only in the memory possessed

by this inner mind. On the theory of a spiritual body, the explanation would be that, just as the memory of acts performed under normal conditions are stored in the brain cells and for the most part are retained only in subconsciousness, so these abnormal acts are registered in the memory receptacle of the inner body and retained only in subconsciousness. The one explanation is at least as satisfactory as the other, while it renders the previous conclusions more satisfactory by harmonizing with them.

3) A subconscious mind is less needed to explain telepathy than perhaps any other psychological phenomena. Sir W. Crooke suggests that transmission of telepathic messages is effected by means of waves of smaller magnitude and greater frequency than those which constitute X-rays. Flammarion makes a similar suggestion. "There can be no doubt," he says, "that our psychical force creates a movement of the ether which transmits itself afar, like all movements of ether, and becomes perceptible

to brains in harmony with our own. " If transmitted thought thus begins with brain action and is intercepted by responsive brain action, then telepathy is a mental process abnormal only in being restricted to harmonizing conditions, and its exercise under such conditions depends upon physical media such as highly developed ether waves. For all this a spiritual body affords the best possible explanation. It is as fully credible that it should be capable of transferring thought messages, as that humanly invented instruments should transfer spoken messages by wireless telephony. In either case the only mind involved is the brain-mind.

4) The theories which have been invented to explain hypnotism are numerous, inapt, and sometimes contradictory, not one taking on a demonstrative character. The magnetic theory has long since passed into oblivion. Of those who still assign only physical causes for the hypnotic state, one author ascribes all the symptoms to cerebral anaemia; another to just the opposite, cerebral congestion; a third to



temporary suppression of the functions of the cerebrum; a fourth to abnormal cerebral excitability; a fifth to the independent function of one hemisphere of the brain, and so on. Olston and other psychologists of the dual mind school define hypnotism as "the abeyance of the objective mind, which leaves the subjective mind in control of the body," which is an improvement on the purely physical theories, but not much more satisfactory as to explanations rendered. "Most of these theories," says the *Encyclopedia Britannica*, "would, even if true, carry us but a little way towards a complete understanding of the facts." The theory most generally accepted in scientific circles is that of "Mental Dissociation," by which is meant a separation of the idea-forming powers of the brain before they rise to consciousness, and the giving of intensified direction to such of these powers as the hypnotizer wishes to control. Not only is this theory exceedingly complicated, but it is admitted that it will not explain all hypnotic phenomena without connecting

with it a "co-consciousness" which is equivalent to a secondary personality—an admission which minifies if it does not destroy its force as a physiological hypothesis, all it claims to be.

One class of hypnotic actions, especially, remain unexplained by all of these merely suggestive theories, as the statement of the *Encyclopedia Britannica* indicates: "The post-hypnotic reckoning and noting of the lapse of time, (as when the subjects have obeyed commands to perform certain actions at a precise moment of which they could have no normal consciousness,) cannot be accounted for by any intensification of any faculty that we at present recognize or understand." More mysterious than this apparently unconscious measurement of time are the complicated mathematical and musical performances, conforming to fixed laws and principles, given spontaneously by uninformed minds not under hypnotic influence—abnormal actions performed by minds in normal state—seeming contradictions of man's

powers which approach what is termed the supernatural. Connecting these phenomena which no psychological theory yet advanced explains with those of a similar kind which it is acknowledged no theory of hypnotism can explain, I think gives us an explanation of both in a spiritual body. Such a body, designed for a state of transcendent opportunity for the acquisition of knowledge, would necessarily possess powers of perception and mental mechanism which would make such phenomenal performances as easy as the simplest rational tasks are to any normal mind now. May not the "sixth sense," so often hinted at by physicists and psychologists, be a hidden perceptive power of the invisible inner form of the spirit? How the spiritual body may be affected through the abnormal conditions of arithmetical or musical prodigies we can no more tell than how the subconscious mind, if it exists, can be so affected. While, therefore, of the physical and psychic theories, I regard the physiological theory of mental dis-

sociation as the best yet offered, although confessedly inadequate to account for all the facts of psychic phenomena, I am inclined to look upon what may be called the Spiritual-Physiological theory as still better, affording as it does reasonable explanation for all such facts. Take as a concrete example the well known incident in the career of Mr. John Wanamaker. Leaving his great establishment in Philadelphia late one evening in company with an assistant, he had proceeded a considerable distance when he was suddenly impressed that danger threatened the property. It is unthinkable that such an impression could have been produced by any functional exercise of the natural body. There was no smell of fire on his garments or any other suggestive hint appreciable by the senses. Nor could this impression have been born of his normal mind. He had satisfied himself that all was secure before leaving the store, and his mind was fully convinced that such was the case. And yet so strong was his sense of impending calamity

that he hastened back and was just in time to save the great building and its valuable stock of goods from being consumed by a fire which had been kindled in some inexplicable manner. The complicated theory of a subconscious mind affords a roundabout explanation of this phenomenal incident, but how much more simple and direct is the solution suggested by the theory of a spiritual body, with its superior powers of perception and its sympathetic relation to the human spirit?

## IV.

### **The Question of Man's Spirit Nature.**

This theoretical discussion would be incomplete without pursuing, as far as the limited light of reason will allow, the question, What is the Human Spirit? Materialists who deny the existence of a spirit are as inconsistent as spiritists who deny the existence of matter. I think the truth lies between the two extremes—that matter and spirit are designed to act

together—and to harmonize the apparent contradictory phenomena of a physical and a psychic character is evidently the office of science, which, as Arthur J. Balfour says, “is but an extension of common sense.” I make no question of the existence of the human spirit. I take that for granted. And, taking its existence as a starting point, the only practical inquiry concerning it is, **What is** the human spirit? In answer, I offer only such propositions as seem to be self-evident.

1. A human spirit is a finite being—finite as to space, and therefore limited in its sphere of action—finite as to duration, having had a beginning, and therefore limited as to the past of eternity—finite as to knowledge, and therefore limited as to the scope of its survey of the universe—finite as to power, and therefore limited in its ability to master and utilize the forces of the universe—finite as to independent existence, and therefore subject to a Higher Power—finite as to authority, and therefore limited by law. All of these conclusions are

self-evident, and it is impossible to reason with any degree of certainty with reference to the spirit of man without keeping these postulates in view.

2. The human spirit is a personal being. Perhaps the most vague conception that prevails among mankind is that concerning the human spirit. One reason for this is, that instead of attributing personality to the spirit itself, it is regarded as inhering in the manifestations of personality. We look at the seen, and overlook the unseen. As to the essential nature of spirit we know nothing, and that is no part of our inquiry. But we do know that the human spirit is a personal being, for

1) It is conscious of its own personality, of which every human being is witness—conscious of its individuality, that is, its indivisibility, for that is the meaning of the root word—conscious of its oneness. “An object which is in the strict and primary sense one, and cannot be logically divided, is called individual,” says Whateley. Lotze, in his “Microcosmos,”

says, "We cannot think and not be conscious of a thinking self." It is just as true that this thinking self is the only self which consciousness can recognize. This is the very core of the meaning of the ancient axiom, "Cogito, ergo sum" ("I think, therefore I am"). To multiply personality is to eliminate it from consciousness. It destroys individuality, that is indivisibility, which is the very basis of personal being. And this is just what the theory of a dual mind does, cautiously as it is expressed. Says Myers, "I accord no primacy to my ordinary waking self, except that among my potential selves this one has shown itself the fittest to meet the needs of common life." Prof. James speaks of the secondary consciousness as a "split-off, limited and buried, but yet a fully conscious self." Hudson and Olston each make the mind the person, and then divide the mind into two distinct and separate entities, and attribute conscious personality to each as changed conditions seem to require. This double or multiple personality is irreconcilable



with the oneness of the thinking self, the conscious spirit, the real personal being.

2) The personal characteristic traits which an individual exhibits are in fact only manifestations of the personality of the spirit. It is said that there are no two human faces alike, and it may also be said, as this physiological fact indicates, that there are no two human spirits alike. The characteristic displays of energetic action which men make to conform to, or overcome, or appropriate, or improve the conditions of their earthly existence betoken the differences which are innate to character, which inhere in the spirit's personality. A philosopher like Plato, a preacher like Paul, an orator like Cicero, a military genius like Napoleon, an explorer of the globe like Humboldt, an explorer of the heavens like Newton, an inventor like Morse, a statesman like Lincoln—these illustrate characteristics which differentiate them from each other and from all others of their fellow men. The great mass of mankind are just as distinct in personality

from one another. All this might not demonstrate that personality inheres in the spirit were it not confirmed by psychic facts to which we have already referred.

One of these is that even some who have been regarded as geniuses have given proof of powers which genius will not explain. Whately, the great logician, whom we have previously quoted, was an arithmetical prodigy as a child. From the age of six to nine he could do the most difficult sums by mental calculation. This was before he had received any schooling. "When I went to school," he himself says, "at which time the passion wore off, I was a perfect dunce at ciphering, and have continued so ever since."

Another well known fact is that some who have not manifested even ordinary mental powers, and some indeed who have hardly seemed to rank as human beings, have given proof of the possession of powers that cannot be classed with those designed for or necessary to the present state of existence. The prodigies we

have already named and many others are examples.

The dual mind theory fails to show the connection between such phenomenal facts and man's spirit nature. A spiritual body affords an explanation of the facts themselves and their relation to the spirit's personality. The very imperfections of body and mind which unavoidable conditions have imposed on some human beings seem to prompt the spirit to make use of its inner body, adapted to a higher sphere, and thus manifest its personality. If man were only mortal, his natural body would be sufficient to enable him to exhibit his inner nature; but, being immortal, his spirit requires a more wonderfully endowed material frame to enable it to show forth its powers, and the occasional use made of this inner spiritual body manifests the real ego, the real personality, the real being. The spirit is not something outside of man's self—it is the self, the only self—a personal being. Furthermore, it is

3. A Progressive Being. Why should it be

thought a thing incredible that the human spirit begins its existence with as limited powers as does the human body? No fact in nature is more certain than that the body is developed from a single germ cell. We cannot measure the growth of the spirit as we can that of the body, but we do know that it undergoes an expansion of knowledge and power which indicates development far beyond that which the present life requires. Its very existence as a conscious being implies—

1) Progress in Knowledge. This world is its primary school, in which it becomes acquainted with what we call nature. Its natural body is the medium through which it acquires the knowledge needed to fit itself to its temporary residence on earth. Has it any other means of acquiring knowledge? Whether revelations from the spirit world can be made to the consciousness of the human spirit without the intervention of material media is a subject not so much for psychological as theological inquiry. But into every discussion of psycho-

logical powers the question obtrudes itself as to whether the spirit possesses means of obtaining knowledge transcending the ordinary powers for which it has use in this world. "The objective mind," says Olston, "takes cognizance of the world of things about it through the medium of the five special senses. It is especially fitted to cope with the changing environment of this life." The subjective mind, however, he says, "has resources for obtaining information, not shared by the objective mind." This is a vague assertion, and is mere conjecture, as is the existence of a subjective mind separate from and independent of the normal mind. It is a roundabout, enigmatical, inconclusive method of accounting for the psychic phenomena which certainly prove that the spirit has means of acquiring knowledge beyond those afforded by the natural body. What are those means, if not these supposable powers of a subjective mind? A rational answer, I think, is that they are the superior pow-

ers of perception possessed by the spiritual body.

Even the Encyclopedia Britannica falls into the error of explaining dream phenomena by premising that "the powers of the senses may undergo an intensification, e. g., the powers of appreciating music be enormously enhanced in persons indifferent to it." It is a psychological fact that in sleep the sensory powers are suspended instead of being intensified. No explanation of unusual psychic phenomena is satisfactory which is based on either the bodily or mental mechanism fitted to man's present environment. His spirit needs a body adapted to its future environment, and endowed with powers sufficient to meet the transcendent requirements of that environment. Prof. Benjamin Pierce, formerly of Harvard University, says: "Body and matter are essential to man's true existence. The soul which leaves this earthly body still requires incorporation. The grandest philosopher who has ever speculated upon this theme has told us in his sublime

epistle that there are celestial bodies as well as bodies terrestrial." Further, in speaking of the increased capacity for perception and information which the celestial bodies may possess, Prof. Pierce says: "There is ample room for more than forty new senses, each of which might have its own peculiar effect upon the nerves of the observer." Speaking of hearing and sight, he says: "Auditory vibration may not be oftener than ten in a second, or they may be as many as twenty thousand. Visual vibrations, on the contrary, are not less than four hundred millions of millions in a second, and may be as many as eight hundred millions of millions. Between these two limits what a vast range of untried perceptions!" According to Prof. Jos. Grinnell, Director of the California Museum of Vertebrate Zoology, the sense of hearing is possessed by bats in a degree far surpassing that of human beings. "We can be pretty sure," he says, that bats hunt their insect food by sound. Even the wing-strokes of a tiny miller must be distinctly audible to the

bat which snaps it up so unerringly. And the droning of a June beetle must sound to the bat as penetrating as the roar of an aeroplane does to us." Prof. R. B. Abbott of the University of California has invented an instrument which amplifies sound from a hundred to ten thousand times. Some of the faintest sounds, such as a feather falling on the floor, are made quite discernible. By the use of this instrument heart beats can be recorded on a phonograph, and the sound of a leaking heart can be heard plainly. Not only may the ordinary five senses possessed by human beings be thus amplified, as they are in many mere animals, but that other senses may and do exist in animal organizations is an almost indisputable fact. Says the National Geographic Magazine, one of our best scientific authorities: "In seeking an explanation of the mystery of birds' ability to find their way in migrating, many are inclined to reject the one-time sufficient answer, 'instinct,' in favor of a more recent theory, the possession by birds of another faculty, the so-



called 'sense of direction.' This added sense enables birds to return to a known locality with no other aid than an ever-present knowledge of the right direction." We see then to what a wonderful degree what we may call sensory perception may be raised in the spiritual body. Mental perceptions and conceptions will be multiplied correspondingly. All of the faculties we now attribute to man may be expanded and harmonized so as to perceive truth with infallible exactness. The rational faculty may still lead in the pursuit of knowledge, but imagination and memory will be alike efficient and perfect. Says Romanes: "Reason is not the only attribute of man, nor is it the only faculty which he habitually employs in the ascertainment of truth." Imagination, which Wilkie Collins calls "the noblest of the human faculties," seems to play but little practical part in man's achievements in this world, although some accord to it at least the initiative of most great discoveries. Its powers are occasionally made manifest, as in the cases of

some great poets or musicians, who, under the inspiration of the spirit, have exercised them in marvelous manner. Thus Mozart, speaking of his method of composing, said, "Nor do I hear in my imagination the parts successively, but I hear them, as it were, all at once." Beethoven was stone-deaf, yet created harmonies which he himself could not hear. The reasoning faculty seemed altogether absent in Blind Tom, but his imagination alone enabled him to comprehend and give expression to principles of melody and harmony and to improvise music equal to that of the masters. To make individuality consist in the rational faculty alone is to dehumanize a being possessing such wonderful powers. While the rational and imaginative faculties may be perfected to fit them for the acquirement of knowledge in another sphere, memory will add to the spirit's progress in that higher realm by the expansion of its receptive and retentive powers. No bounds can be set to this progress until it has exhausted the revelations and resources of this enlarged sphere,

and then it may be translated to a larger sphere still.

2) The spirit's growth will not be confined to knowledge, however. It will progress in power. It needs but little mental acumen to discern the fact that the great incentive to man's physical and mental energies in his present state is the mastery of the forces of nature. And it needs but little reflection to convince ourselves that, invested with a bodily and mental organism, this will be the spirit's employment in a higher existence. Holy Writ declares this to be the design and object of man's creation: "Thou madest him to have dominion over the works of thy hands." (Ps. 8: 6.) To overcome space, to overcome material forces, and to develop for his own use and enjoyment material resources, gives employment to man's powers on earth. If matter as well as spirit is immortal, we can conceive of no other employment for his powers in another state of being, however enlarged those powers may be.

a) If the desire to overcome space now

prompts man to invent means to traverse not only land and sea, but the aerial regions as well, how much greater an incentive to his powers of motion will be the planetary spaces which will challenge them in a larger sphere? "The desire to fly like a bird is inborn in our race," says Prof. Simon Newcomb. The popular notion that the spirit, entirely released from the body, will be capable of traversing space with the rapidity of thought is a fiction of the imagination. The spirit is finite and capable only of finite performances. Its actions in a future life as in this will be limited by means and not rendered illimitable by miracles. There is no warrant in religion or science for supposing that it will ever exist in a disembodied state. "You cannot suppose a naked spirit moving about without a bodily garment—no creed teaches that," says Dr. S. Weir Mitchell; and Edgar Allan Poe gave expression to a great truth when he said, "Mind unincorporate is God." It requires too great

a stretch of the imagination to say with Sterne:

"For of the soul the body form doth take,  
For soul is form, and doth the body make;"

or, even with Schiller, that "it is the soul that builds itself a body." Alfred Russell Wallace, provisional evolutionist as he was, held that the natural human body must have been created by a special act of God. Creative power inheres only in the Infinite Spirit, and only to the power that created the human spirit can we attribute the creation of the spiritual body with which it is invested. This body is the soul-envelope of the spirit, a refined material organism completely adapted to its immortal needs, and in this sense Sterne's words are true, "The soul is form." "We can hardly imagine," says Balfour Stewart, "the freedom of motion implied in life to exist apart from machinery possessed of very great delicacy of construction." The spiritual body is composed of matter so refined and so delicately organized that it will possess a freedom of motion in an ethereal atmosphere of which

we can have no conception. Attenuated as that atmosphere may be, it will still offer the resistance of friction to any material body. Paradoxical as it seems, it is an indisputable fact that the more impalpable and invisible is the form in which matter exists, the more is it invested with power to overcome the resistance offered by grosser forms of matter. Electricity illustrates this. It penetrates the atmosphere of earth with a force which is almost irresistible. So, with more than lightning-like rapidity will the spiritual body traverse the vast realm which will be open to the spirit when it takes its flight from this world.

b) Combined with this power to overcome space will be the power to overcome material forces in general. Science tells us that there are forms of matter capable of penetrating, without injury to themselves, all other forms, gaseous, fluid, or solid. The spiritual body will probably possess this power. No blazing sun or glacial covered planet would prevent its

passage if either should obstruct the path its mission might require it to take. We can say but little about this, but more, perhaps, relative to the progress in power which the spirit will make in the future,

c) As to developing material resources. That the human spirit should spend its future state in indolent gratification is itself an idle conception, befitting only the minds of those who, in the language of Scripture, “judge themselves unworthy of everlasting life.” There will be no necessity for toil such as earthly conditions make necessary, but what fields of exploration, what opportunities for invention, for utilizing new elements and forces, for adding to the enjoyments of a new life, will that celestial sphere open to the spirit “ripe for exploits and mighty enterprises”! The ancients taught that there were but four un-decomposable elements of nature—earth, air, fire, and water. Modern science has demonstrated that none of these are elemental, and that there are nearly a hundred simple ele-

ments entering into the composition of material things as we know them. In all likelihood there are hundreds more in the forms of matter composing our astral system, which will give exercise to all the potentialities of the spiritual body when it becomes the medium of the spirit's activities. What achievements it may then accomplish we cannot conceive, but its progress in power will undoubtedly equal its progress in knowledge.

4. Man's spirit nature makes him a Moral Being.

1) In its earthly environment the human spirit, as a moral being, sustains peculiar relations to existing conditions. Leaving out all questions concerning its relations to an Infinite Being and responsibilities and duties growing out of such relations, it must nevertheless manifest a regard or disregard for moral as well as natural law. It is but one of a race of beings, each of whom, by virtue of his very existence, is invested with the right to "life, liberty, and the pursuit of happiness." This



self-evident truth makes justice obligatory. The fact that this obligation is violated by the many only adds nobility to the spirit which recognizes and complies with it. The difficulty in conforming to moral law but makes such conformity contribute to moral growth. Whatever may be the causes of the conflicting circumstances which create this difficulty, it is evident that they tend to develop moral strength rather than moral weakness. If there is such a law of being as "the survival of the fittest," it is certainly applicable here.

"We may win by toil endurance;  
 Saintly fortitude by pain;  
 By sickness patience; faith and trust by fear;  
 But the great stimulus that stirs to life,  
 And crowds to generous development  
 Each chastened power and passion of the soul,  
 Is the temptation of the soul to sin,  
 Resisted, and reconquered, evermore."

That the spirit is essentially a moral being is strikingly confirmed by the most singular psychic phenomena attending a hypnotic state. The Encyclopedia Britannica is authority for the statement that "when a patient is completely hypnotized his movements, his senses,

his ideas, and, to some extent, even the organic processes over which he has no voluntary control, become more or less completely subject to the suggestions of the operator.” And yet, on the same authority, “Post-hypnotic acts will be performed only if not repugnant to the normal self,” proving that the spirit possesses an innate moral nature. Commands involving foolish and even hazardous acts will be performed, but it will revolt against those suggesting unjust or unclean actions, unless the subject is one given to such conduct.

This innate moral nature has confirmation from a more general source also. Not only does a sense of injustice prevail among mankind, whether obeyed or not, but despite the existing conditions of injustice, the contentions growing out of ambition and avarice, and the apparent insuperable barriers of racial divisions, there is a consensus of conviction among the inhabitants of earth as to human brotherhood which can be born of nothing else than a psychological moral persuasion.

The peculiar relations which the human spirit thus sustains to present conditions are in themselves an indication if not an evidence that it is

2) Destined to sustain greatly changed relations to future conditions. Victor Hugo makes one of his self-conceited and skeptical characters say, "As for man having a future elsewhere, up there, down there, somewhere, I do not believe a syllable of it." A man is lacking in either intelligence or sincerity who can think or speak of a future state of being in terms of frivolity. There is no incentive which appeals to the human spirit with such force as that presented by the thought of immortality. What may be the conditions of an immortal state our limited faculties can neither discover nor apprehend. A revelation from the other world can be made only in figures, which, even if divinely inspired, can but dimly represent realities. There are certain lines, however, on which we can speak with intelligence.

We can affirm with the positive assurance of

conscious conviction that the normal condition of the material and moral universe is one of order. It is manifest that without this there could be neither one nor the other. Order implies law, or rather, order is law. "It is desirable to remember," says Huxley, "that which is very often forgotten, that the laws of nature are not the causes of the order of nature, but only our own way of stating as much as we have made out of that order." It is evident that the spirit, even when clothed with a body endowed with wonderful powers, will be subject to the conditions imposed by the order of the material system it will inhabit in another state—that is, as we would now express it, it will be subject to natural law.

In that future state, as in the present, there will be demands made upon the spirit-being higher than those imposed by natural law. There, as here, there will of necessity be a social order. This world is a scene of social disorder. Whatever may be the cause of this, one of two things must happen—social harmony

must be brought about by moral improvement, or the race must perish. The one thing which is tending to produce a condition of harmony is not knowledge, not invention, not the development of material resources, not the multiplication of means of alleviating the sufferings and adding to the comforts of an earthly life, but the growth of the feeling of brotherhood, promoted by the exercise of the elemental emotions of the spirit. "An emotion is but a frame of mind," says Olston, "a series of mental processes." Making the mind the total of personality leads to this error. "Neither our aesthetic emotions nor our moral sentiments are the product of ratiocination," says Arthur J. Balfour. The emotions are deeper than the mind. Feeling is not a mental quality. "I have feelings," says Lyman Abbott, "but my pen cannot and will not write feelings; nay, my heart has no mind that can coin them into words." The elemental emotions of the spirit may be summed up in one word, love. Love is the life of harmony. It unites the sexes, it is

the bond of the family, it cements friendship, it makes friends of enemies, it forgives the erring, it seeks the common good, it knows no barriers of prejudice, of caste, of tribal, national or racial divisions. It is the one and only force which can master all the other forces of the human spirit and finally reduce to order the confused and conflicting social conditions existing in this world. It is evident that the spirit is here undergoing a moral discipline which may not only qualify it to contribute to the improvement of these present conditions, but also to adapt itself to the changed conditions of the higher sphere it is destined to occupy.

As we have already said, the particular conditions of a future state are unknown to us, but reason combines with consciousness to assure us that its normal condition in general is one of order, making the spirit's environment one of uninterrupted peace and harmony. As the one law of gravitation will preserve the harmony of the material system in which it will find itself, so the one law of love will preserve

social harmony. No written decrees will be needed to regulate the intercourse or pursuits of the inhabitants of those celestial regions any more than they are needed to control the movements of the spheres. Love will reign supreme. Knowledge may be increased to an immeasurable extent, the imagination may take flights of inconceivable length and breadth and height and depth, memory may accumulate a store of incalculable treasures, art may find exalted expression in heavenly sights and sounds, but love will out-measure them all, love will appropriate them all, love will use them all, love will transfigure them all. And even the will, now the regnant power in man, will submit to love and own its sway, for love can never go wrong. And so, all the powers which give nobility to man's nature will be crowned by this resplendent attribute of the spirit

"While life and thought and being last,  
Or immortality endures."







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